

right laws for the government of his people. "Wherefore the law is holy, and the commandment holy, and just, and good." In his sovereign rule he bears up the heavens, enriches the earth, and controls all his creatures and all their actions.

He is a just judge who rewards goodness with the blessings of his grace, and visits sin with deserved punishment. It was the justice of God that required so great a sacrifice as the death of Christ. God laid on him the iniquity of us all, that he might be just and the justifier of them that believe.

God is love. Divine love is God giving himself for the good of others. God's goodness is love seeking the happiness of man. "The earth is full of the goodness of the Lord." God's pity is love reaching toward the miseries of man. "Like as a father pitieth his children, so the Lord pitieth them that fear him." God's grace is love bestowing itself upon the undeserving. The love of God is manifested in the works of creation and providence, in the gift of Christ to be our Redeemer, in our rescue from the bondage of sin and in providing means for the nourishment of our spiritual life. He is called the "God of mercies," one who "delighteth in mercy," and one who is "merciful and gracious." His Father-heart follows his wandering children, and welcomes the penitent with the kiss of reconciliation.

God is truth. Truth is his reality and his trustworthiness. No less than fifteen times the word of God connects his truth with his love. "Mercy and truth." The word for "mercy" means to incline one's self, to be gracious, and conveys the idea of yielding and possible weakness. The word for "truth" means "firmness," "strength." In the union of mercy and truth we have the balancing of opposite qualities. Mercy saves truth from severity; truth saves mercy from weakness. Truth apart from mercy might be cruel; mercy apart from truth might be unrighteousness. In God these qualities blend. "Mercy and truth are met together." God is love, but love that never yields to wrong. God is truth, but truth is never unkind. "A God of truth and without iniquity, just and right is he. . . . Is not he thy Father?"

All these perfections are revealed in the person of Christ, who is God manifest in the flesh. How glorious is our God and King! How worthy of our adoring love! His perfections are real. His word is trustworthy. His grace is unfailing.

See in connection with the above: Ps. 98: 1; 105: 42; 89: 35; 145: 17; Rev. 4: 8; 15: 4; Rom. 7: 12; Isa. 33: 22; Gen. 18: 25; Ex. 34: 6, 7; Deut. 32: 4, 6; Jer. 10: 10; 1 John 4: 8.—*Forward.*

The Christian Life

Where Christ is King

Selected.

The signs are not few that, in spite of wars and tumults and the bitterness of strife between men, the world does move toward the reign of peace and good will; and the signs

are many, to those who choose to see them, that the Christ who was in Bethlehem in the lowliest of surroundings and the most unpretentious conditions, is in the world to-day, clad in humility and clothed in the garb of obscurity.

The world was never so full of humble, unostentatious Christian service as to-day. Beneath the uproar of contending principles and the clash of opposing forces, which seem sometimes to fill the whole world with the tumult of their antagonisms, there is another world, full of pain and sorrow and heavy with care, but full also of the sweetness of sacrifice, the joy of surrender, and the peace of unselfishness. In this silent world live and move men and women of all social grades and conditions, with little in common save a beautiful spirit of self surrender and that modesty of nature which shrinks from praise because praise seems undeserved. He who looks for the Christ in this world will surely find him—for he dwells in numberless homes and in countless lives.

Abide in Me

Abide in me, I pray, and I in thee;

From this good hour, oh! leave me nevermore;
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; o'ershadow by Thy love

Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish low desire,
And keep my soul as Thine, calm and divine.

As some fair perfume in a vase of clay,

Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me. There have been moments blest,

When I have heard Thy voice and felt Thy power;
Then evil lost its grasp and passion, bushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare;

Abide in me, and they shall ever be;
Fulfill at once Thy precept and my prayer;
Come and abide in me, and I in Thee.

—*Harriet Beecher Stowe.*

The Daily Tides—A Quiet Hour Thought

Forward.

One of the prettiest sights to the visitor on any rocky coast is the rock pools here and there among the ledges and boulders. Here, when the tide is out, one can hang over the clear, cool water and see the starfish and the seaweed and the shells, and all the ocean life securely flourishing in this little cup, removed from the parent sea, yet refreshed twice a day by its tides, and so part of it and living with its life.

Twice a day the tide comes up. The waters of the pool may have been heated by the summer sun and partly evaporated, so that it is no longer cool and the fringing seaweed has wilted in the glare. But wave by wave the great resistless tide of the ocean sweeps in toward it, flows over it, refills it, refreshes its life, and leaves it again clear and living as ever. A day or two without the re-enforcing sea and where would the little pool be?—only a stagnant puddle of water, foul and dying.

Is it not so with the soul? Its waters of

life are only a cupful from the great ocean of God's Spirit. Renewed daily by prayer and communion, with his tides of love and power flowing into it and renewing it, it lives, and lives rejoicingly. Without prayer, without communion, cut off from the Father of all spirits, it can be but a stagnant, miserable pool, with none of the beauty and the life that the ocean waters know. Does the tide rise with us daily? are we refreshed and renewed every morning and evening? or do we neglect these precious times of communion and depend only upon our own shallow and finite resources? The rock pool without the ocean—is that what we are trying to be? What a poor and dying life, when the infinite strength of God might be ours if we but welcomed the mighty tide of his love daily into our rejoicing souls!

A Prescription

In His Steps.

A mixed company were gathered in the little chapel. They had come together from many quarters; they were old and young, rich and poor. Differing in many respects, they were alike in one; all were sick—some sick in body, some sick in mind, some sick at heart. They all needed healing; moreover, they all needed to be comforted of God. The lesson for the evening was the thirty-seventh Psalm. One and another commented upon it. Then the chaplain rose.

"Dear friends," he said, "here in seven verses is a prescription for each one. Fill it, take it, and life will no more be to you the grievous way it is now. There are six ingredients—'Fret not,' 'Trust,' 'Delight thyself,' 'Commit thy way,' 'Rest,' and 'Wait patiently.' Then as if a double measure was needed, 'fret not' is repeated. Try this prescription of the Great Physician, and see how it will tone the spirits while it quiets the heart."

Only these few words, and the chaplain sat down, but the clearing brow, the uplifted look show that into some lives the balm had dropped, and was even then beginning its work.

What Jesus Says

Phillips Brooks.

Is there nothing that Christ, as your friend, your Lord, your Savior, wants you to do that you are leaving undone to-day? Do you doubt one instant, with His high and deep love for your soul, that He wants you to pray? And do you pray?

Do you doubt one instant that it is His will that you should honor and help and bless all the men about you who are his brethren? And are you doing anything like that?

Do you doubt one instant that His will is that you should make life serious and lofty? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure?

Do you doubt one instant that His command is for you openly to own Him and declare that you are His servant before all the world? And have you done it?

These are the questions which make the